Aldous Huxley

Aldous Leonard Huxley (26 July 1894 – 22 November 1963) was an English writer and philosopher.[1][2][3][4] He wrote nearly fifty books[5][6]—both novels and non-fiction works—as well as wide-ranging essays, narratives, and poems.

Born into the prominent Huxley family, he graduated from Balliol College, Oxford with an undergraduate degree in English literature. Early in his career, he published short stories and poetry and edited the literary magazine *Oxford Poetry*, before going on to publish travel writing, satire, and screenplays. He spent the latter part of his life in the United States, living in Los Angeles from 1937 until his death.[7] By the end of his life, Huxley was widely acknowledged as one of the foremost intellectuals of his time.[8] He was nominated for the Nobel Prize in Literature seven times[9] and was elected Companion of Literature by the Royal Society of Literature in 1962.[10]

Huxley was a humanist and pacifist. He grew interested in philosophical mysticism[11][12] and universalism,[13] addressing these subjects with works such as *The Perennial Philosophy* (1945)—which illustrates commonalities between Western and Eastern mysticism—and *The Doors of Perception* (1954)—which interprets his own psychedelic experience with mescaline. In his most famous novel *Brave New World* (1932) and his final novel *Island* (1962), he presented his vision of dystopia and utopia, respectively.

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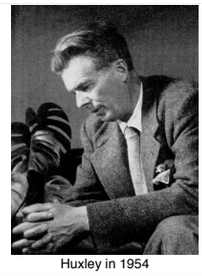
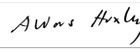
Aldous Huxley



Huxley in 1954

Born	Aldous Leonard Huxley 26 July 1894 Godalming, Surrey, England
Died	22 November 1963 (aged 69) Los Angeles County, California, U.S.
Resting place	Compton, Surrey, England
Occupation	Writer · philosopher
Education	Eton College
Alma mater	Balliol College, Oxford
Notable works	*Brave New World* *Island* *Point Counter Point* *The Doors of Perception* *The Perennial Philosophy* *The Devils of Loudun*
Spouses	Maria Nys (m. 1919; died 1955) Laura Archera (m. 1956)
Children	Matthew Huxley
Signature	

Early life

Huxley was born in Godalming, Surrey, England, in 1894. He was the third son of the writer and schoolmaster Leonard Huxley, who edited *Cornhill Magazine*,[14] and his first wife, Julia Arnold, who founded Prior's Field School. Julia was the niece of poet and critic Matthew Arnold and the sister of Mrs. Humphry Ward. Aldous was the grandson of Thomas Henry Huxley, the zoologist, agnostic, and controversialist ("Darwin's Bulldog"). His brother Julian Huxley and half-brother Andrew Huxley also became outstanding biologists. Aldous had another brother, Noel Trevenen Huxley (1889–1914), who took his own life after a period of clinical depression.[15]

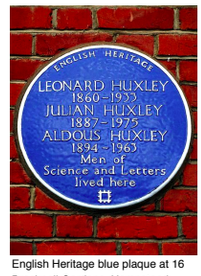
As a child, Huxley's nickname was "Ogie", short for "Ogre".[16] He was described by his brother, Julian, as someone who frequently "[contemplated] the strangeness of things".[16] According to his cousin and contemporary, Gervas Huxley, he had an early interest in drawing.[16]

Huxley's education began in his father's well-equipped botanical laboratory, after which he enrolled at Hillside School near Godalming.[17][18] He was taught there by his own mother for several years until she became terminally ill. After Hillside he went on to Eton College. His mother died in 1908, when he was 14 (his father later remarried). He contracted the eye disease keratitis punctata in 1911; this "left [him] practically blind for two to three years."[19] This "ended his early dreams of becoming a doctor."[20] In October 1913, Huxley entered Balliol College, Oxford, where he studied English literature.[21] He volunteered for the British Army in January 1916, for the Great War; however, he was rejected on health grounds, being half-blind in one eye.[21] His eyesight later partly recovered. He edited *Oxford Poetry* in 1916, and in June of that year graduated BA with first class honours.[21] His brother Julian wrote:

> I believe his blindness was a blessing in disguise. For one thing, it put paid to his idea of taking up medicine as a career ... His uniqueness lay in his universalism. He was able to take all knowledge for his province.[22]

Following his years at Balliol, Huxley, being financially indebted to his father, decided to find employment. He taught French for a year at Eton College, where Eric Blair (who was to take the pen name George Orwell) and Steven Runciman were among his pupils. He was mainly remembered as being an incompetent schoolmaster unable to keep order in class. Nevertheless, Blair and others spoke highly of his excellent command of language.[23]

Significantly, Huxley also worked for a time during the 1920s at Brunner and Mond, an advanced chemical plant in Billingham in County Durham, northeast England. According to the introduction to the latest edition of his science fiction novel *Brave New World* (1932), the experience he had there of "an ordered universe in a world of planless incoherence" was an important source for the novel.[24]



English Heritage blue plaque at 16 Bracknell Gardens, Hampstead, London, commemorating Aldous, his brother Julian, and father Leonard

Career

Painting of Huxley in 1927 by John Collier

Huxley completed his first (unpublished) novel at the age of 17 and began writing seriously in his early twenties, establishing himself as a successful writer and social satirist. His first published novels were social satires, *Crome Yellow* (1921), *Antic Hay* (1923), *Those Barren Leaves* (1925), and *Point Counter Point* (1928). *Brave New World* was his fifth novel and first dystopian work. In the 1920s he was also a contributor to *Vanity Fair* and British *Vogue* magazines.[25]

Contact with the Bloomsbury Set

During the First World War, Huxley spent much of his time at Garsington Manor near Oxford, home of Lady Ottoline Morrell, working as a farm labourer. There he met several Bloomsbury Group figures, including Bertrand Russell, Alfred North Whitehead,[26] and Clive Bell. Later, in *Crome Yellow* (1921) he caricatured the Garsington lifestyle. Jobs were very scarce, but in 1919 John Middleton Murry was reorganising the *Athenaeum* and invited Huxley to join the staff. He accepted immediately, and quickly married the Belgian refugee Maria Nys, also at Garsington.[27] They lived with their young son in Italy part of the time during the 1920s, where Huxley would visit his friend D. H. Lawrence. Following Lawrence's death in 1930, Huxley edited Lawrence's letters (1932).[28]

Left to right: Bloomsbury Group members Lady Ottoline Morrell, Maria Nys, Lytton Strachey, Duncan Grant, and Vanessa Bell

Works of this period included important novels on the dehumanising aspects of scientific progress, most famously *Brave New World*, and on pacifist themes (for example, *Eyeless in Gaza*). In *Brave New World*, set in a dystopian London, Huxley portrays a society operating on the principles of mass production and Pavlovian conditioning. Huxley was strongly influenced by F. Matthias Alexander, and included him as a character in *Eyeless in Gaza*.

Beginning in this period, Huxley began to write and edit non-fiction works on pacifist issues, including *Ends and Means*, *An Encyclopedia of Pacifism*, and *Pacifism and Philosophy*, and was an active member of the Peace Pledge Union.[29]

Life in the United States

In 1937 Huxley moved to Hollywood with his wife Maria, son Matthew Huxley, and friend Gerald Heard. He lived in the U.S., mainly in southern California, until his death, and also for a time in Taos, New Mexico, where he wrote *Ends and Means* (published in 1937). The book contains tracts on war, religion, nationalism and ethics.

Heard introduced Huxley to Vedanta (Upanishad-centered philosophy), meditation, and vegetarianism through the principle of ahimsa. In 1938, Huxley befriended Jiddu Krishnamurti, whose teachings he greatly admired. Huxley and Krishnamurti entered into an enduring exchange (sometimes edging on debate) over many years, with Krishnamurti representing the more rarefied, detached, ivory-tower perspective and Huxley, with his pragmatic concerns, the more socially and historically informed position. Huxley provided an introduction to Krishnamurti's quintessential statement, *The First and Last Freedom* (1954).[30]

Huxley also became a Vedantist in the circle of Hindu Swami Prabhavananda, and introduced Christopher Isherwood to this circle. Not long afterward, Huxley wrote his book on widely held spiritual values and ideas, *The Perennial Philosophy*, which discussed the teachings of renowned mystics of the world. Huxley's book affirmed a sensibility that insists there are realities beyond the generally accepted "five senses" and that there is genuine meaning for humans beyond both sensual satisfactions and sentimentalities.

Huxley became a close friend of Remsen Bird, president of Occidental College. He spent much time at the college, which is in the Eagle Rock neighbourhood of Los Angeles. The college appears as "Tarzana College" in his satirical novel *After Many a Summer* (1939). The novel won Huxley a British literary award, the 1939 James Tait Black Memorial Prize for fiction.[31] Huxley also incorporated Bird into the novel.

During this period, Huxley earned a substantial income as a Hollywood screenwriter; Christopher Isherwood, in his autobiography *My Guru and His Disciple*, states that Huxley earned more than $3,000 per week (an enormous sum in those days) as a screenwriter, and that he used much of it to transport Jewish and left-wing writer and artist refugees from Hitler's Germany to the US. In March 1938, Huxley's friend Anita Loos, a novelist and screenwriter, put him in touch with Metro-Goldwyn-Mayer (MGM), which hired him for *Madame Curie* which was originally to star Greta Garbo and be directed by George Cukor. (Eventually, the film was completed by MGM in 1943 with a different director and cast.) Huxley received screen credit for *Pride and Prejudice* (1940) and was paid for his work on a number of other films, including *Jane Eyre* (1944). He was commissioned by Walt Disney in 1945 to write a script based on *Alice's Adventures in Wonderland* and the biography of the story's author, Lewis Carroll. The script was not used, however.[32]

Huxley wrote an introduction to the posthumous publication of J. D. Unwin's 1940 book *Hopousia or The Sexual and Economic Foundations of a New Society*.[33]

On 21 October 1949, Huxley wrote to George Orwell, author of *Nineteen Eighty-Four*, congratulating him on "how fine and how profoundly important the book is." In his letter to Orwell, he predicted:

> Within the next generation I believe that the world's leaders will discover that infant conditioning and narcohypnosis are more efficient, as instruments of government, than clubs and prisons, and that the lust for power can be just as completely satisfied by suggesting people into loving their servitude as by flogging them and kicking them into obedience.[34]

Huxley had deeply felt apprehensions about the future the developed world might make for itself. From these, he made some warnings in his writings and talks. In a 1958 televised interview conducted by journalist Mike Wallace, Huxley outlined several major concerns: the difficulties and dangers of world overpopulation; the tendency toward distinctly hierarchical social organisation; the crucial importance of evaluating the use of technology in mass societies susceptible to persuasion; the tendency to promote modern politicians to a naive public as well-marketed commodities.[35]

In the fall semester of 1960, Huxley was invited by Professor Huston Smith to be the Carnegie Visiting Professor of Humanities at the Massachusetts Institute of Technology (MIT).[36] As part of the MIT centennial program of events organized by the Department of Humanities, Huxley presented a series of lectures titled, "What a Piece of Work is a Man" which concerned history, language, and art.[37]

Post-World War II life

In 1953, Huxley and Maria applied for United States citizenship and presented themselves for examination. When Huxley refused to bear arms for the U.S. and would not state that his objections were based on religious ideals, the only excuse allowed under the McCarran Act, the judge had to adjourn the proceedings.[38][39] He withdrew his application. Nevertheless, he remained in the U.S. In 1959 Huxley turned down an offer of a Knight Bachelor by the Macmillan government without putting forward a reason; his brother Julian had been knighted in 1958, while another brother Andrew would be knighted in 1974.[40]

Association with Vedanta

Beginning in 1939 and continuing until his death in 1963, Huxley had an extensive association with the Vedanta Society of Southern California, founded and headed by Swami Prabhavananda. Together with Gerald Heard, Christopher Isherwood and other followers, he was initiated by the Swami and was taught meditation and spiritual practices.[13]

In 1944, Huxley wrote the introduction to the "Bhagavad Gita: The Song of God",[41] translated by Swami Prabhavananda and Christopher Isherwood, which was published by the Vedanta Society of Southern California.

From 1941 until 1960, Huxley contributed 48 articles to *Vedanta and the West*, published by the society. He also served on the editorial board with Isherwood, Heard, and playwright John Van Druten from 1951 through 1962.

Huxley also occasionally lectured at the Hollywood and Santa Barbara Vedanta temples. Two of those lectures have been released on CD: *Knowledge and Understanding* and *Who Are We?* from 1955. Nonetheless, Huxley's agnosticism, together with his speculative propensity, made it difficult for him to fully embrace any form of institutionalised religion.[42]

Psychedelic drug use and mystical experiences

In the spring of 1953, Huxley had his first experience with the psychedelic drug mescaline. Huxley had initiated a correspondence with Doctor Humphry Osmond, a British psychiatrist then employed in a Canadian institution, and eventually asked him to supply a dose of mescaline; Osmond obliged and supervised Huxley's session in southern California. After the publication of *The Doors of Perception*, in which he recounted this experience, Huxley and Swami Prabhavananda disagreed about the meaning and importance of the psychedelic drug experience, which may have caused the relationship to cool, but Huxley continued to write articles for the society's journal, lecture at the temple, and attend social functions. Huxley later had an experience on mescaline that he considered more profound than those detailed in *The Doors of Perception*.

Huxley wrote that "The mystical experience is doubly valuable; it is valuable because it gives the experiencer a better understanding of himself and the world and because it may help him to lead a less self-centered and more creative life."[43]

Eyesight

Differing accounts exist about the details of the quality of Huxley's eyesight at specific points in his life. In about 1939 Huxley encountered the Bates method for better eyesight, and a teacher, Margaret Darst Corbett, who was able to teach the method to him. In 1940, Huxley relocated from Hollywood to a 40-acre (16 ha) *ranchito* in the high desert hamlet of Llano, California, in northern Los Angeles County. Huxley then said that his sight improved dramatically with the Bates Method and the extreme and pure natural lighting of the southwestern American desert. He reported that, for the first time in more than 25 years, he was able to read without glasses and without strain. He even tried driving a car along the dirt road beside the ranch. He wrote a book about his successes with the Bates Method, *The Art of Seeing*, which was published in 1942 (U.S.), 1943 (UK). The book contained some generally disputed theories, and its publication created a growing degree of popular controversy about Huxley's eyesight.[44]

Huxley in 1947, his right eye affected by keratitis punctata he contracted in 1911

It was, and is, widely believed that Huxley was nearly blind since the illness in his teens, despite the partial recovery that had enabled him to study at Oxford. For example, some ten years after publication of *The Art of Seeing*, in 1952, Bennett Cerf was present when Huxley spoke at a Hollywood banquet, wearing no glasses and apparently reading his paper from the lectern without difficulty: "Then suddenly he faltered—and the disturbing truth became obvious. He wasn't reading his address at all. He had learned it by heart. To refresh his memory he brought the paper closer and closer to his eyes. When it was only an inch or so away he still couldn't read it, and had to fish for a magnifying glass in his pocket to make the typing visible to him. It was an agonising moment".[45]

Brazilian author João Ubaldo Ribeiro, who as a young journalist spent several evenings in the Huxleys' company in the late 1950s, wrote that Huxley had said to him, with a wry smile, "I can hardly see at all. And I don't give a damn, really".[46]

On the other hand, Huxley's second wife, Laura Archera, later emphasised in her biographical account, *This Timeless Moment*: "One of the great achievements of his life: that of having regained his sight". After revealing a letter she wrote to the *Los Angeles Times* disclaiming the label of Huxley as a "poor fellow who can hardly see" by Walter C. Alvarez, she tempered her statement with, "Although I feel it was an injustice to treat Aldous as though he were blind, it is true there were many indications of his impaired vision. For instance, although Aldous did not wear glasses, he would quite often use a magnifying lens".[47] Laura Huxley proceeded to elaborate a few nuances of inconsistency peculiar to Huxley's vision. Her account, in this respect, agrees with the following sample of Huxley's own words from *The Art of Seeing*: "The most characteristic fact about the functioning of the total organism, or any part of the organism, is that it is not constant, but highly variable". Nevertheless, the topic of Huxley's eyesight continues to endure similar, significant controversy.[48]

American popular science author Steven Johnson, in his book *Mind Wide Open*, quotes Huxley about his difficulties with visual encoding: "I am and, for as long as I can remember, I have always been a poor visualizer. Words, even the pregnant words of poets, do not evoke pictures in my mind. No hypnagogic visions greet me on the verge of sleep. When I recall something, the memory does not present itself to me as a vividly seen event or object. By an effort of the will, I can evoke a not very vivid image of what happened yesterday afternoon ...".[49][50]

Personal life

Huxley married Maria Nys (10 September 1899 – 12 February 1955), a Belgian he met at Garsington, Oxfordshire, in 1919. They had one child, Matthew Huxley (19 April 1920 – 10 February 2005), who had a career as an author, anthropologist, and prominent epidemiologist.[51] In 1955, Maria Huxley died of cancer.[20]

In 1956, Huxley married Laura Archera (1911–2007), also an author, as well as a violinist and psychotherapist.[20] She wrote *This Timeless Moment*, a biography of Huxley. She told the story of their marriage through Mary Ann Braubach's 2010 documentary, *Huxley on Huxley*.[52]

Huxley was diagnosed with laryngeal cancer in 1960; in the years that followed, with his health deteriorating, he wrote the Utopian novel *Island*,[53] and gave lectures on "Human Potentialities" both at the UCSF Medical Center and at the Esalen Institute. These lectures were fundamental to the beginning of the Human Potential Movement.[54]

Huxley was a close friend of Jiddu Krishnamurti and Rosalind Rajagopal and was involved in the creation of the Happy Valley School, now Besant Hill School of Happy Valley, in Ojai, California.

The most substantial collection of Huxley's few remaining papers, following the destruction of most in a fire, is at the Library of the University of California, Los Angeles.[55] Some are also at the Stanford University Libraries.[56]

On 9 April 1962, Huxley was informed he was elected Companion of Literature by the Royal Society of Literature, the senior literary organisation in Britain, and he accepted the title via letter on 28 April 1962.[57] The correspondence between Huxley and the society are kept at the Cambridge University Library.[57] The society invited Huxley to appear at a banquet and give a lecture at Somerset House, London in June 1963. Huxley wrote a draft of the speech he intended to give at the society; however, his deteriorating health meant he was not able to attend.[57]

Death

On his deathbed, unable to speak owing to advanced laryngeal cancer, Huxley made a written request to his wife Laura for "LSD, 100 µg, intramuscular." According to her account of his death[58] in *This Timeless Moment*, she obliged with an injection at 11:20 a.m. and a second dose an hour later; Huxley died aged 69, at 5:20 p.m. (Los Angeles time), on 22 November 1963.[59]

Media coverage of Huxley's death, along with that of fellow British author C. S. Lewis, was overshadowed by the assassination of American President John F. Kennedy on the same day, less than seven hours before Huxley's death.[60] In an article for *New York* magazine titled "The Eclipsed Celebrity Death Club", Christopher Bonanos wrote,

> The championship trophy for badly timed death, though, goes to a pair of British writers. Aldous Huxley, the author of *Brave New World*, died the same day as C. S. Lewis, who wrote the *Chronicles of Narnia* series. Unfortunately for both of their legacies, that day was November 22, 1963, just as John Kennedy's motorcade passed the Texas School Book Depository. Huxley, at least, made it interesting: At his request, his wife shot him up with LSD a couple of hours before the end, and he tripped his way out of this world.[61]

This coincidence served as the basis for Peter Kreeft's book *Between Heaven and Hell: A Dialog Somewhere Beyond Death with John F. Kennedy, C. S. Lewis, & Aldous Huxley*, which imagines a conversation among the three men taking place in Purgatory following their deaths.[62]

Huxley's memorial service took place in London in December 1963; it was led by his elder brother Julian. On 27 October 1971[63] his ashes were interred in the family grave at the Watts Cemetery, home of the Watts Mortuary Chapel in Compton, Guildford, Surrey, England.[64]

Huxley had been a long-time friend of Russian composer Igor Stravinsky, who later dedicated his last orchestral composition to Huxley. Stravinsky began *Variations* in Santa Fé, New Mexico, in July 1963, and completed the composition in Hollywood on 28 October 1964. It was first performed in Chicago on 17 April 1965, by the Chicago Symphony Orchestra conducted by Robert Craft.[65][66]

Awards

- 1939: James Tait Black Memorial Prize (for *After Many a Summer Dies the Swan*)
- 1959: American Academy of Arts and Letters Award of Merit (for *Brave New World*).
- 1962: Companion of Literature (Royal Society of Literature)[67]

Film adaptations of Huxley's work

- 1968: *Point Counter Point* (BBC miniseries by Simon Raven)
- 1971: *The Devils* (*The Devils of Loudun* adapted by Ken Russell)
- 1980: *Brave New World* (American TV adaptation)
- 1998: *Brave New World* (American TV adaptation)

Works

Novels

- 1921 *Crome Yellow*
- 1923 *Antic Hay*
- 1925 *Those Barren Leaves*
- 1928 *Point Counter Point*
- 1930 *After The Fireworks*
- 1932 *Brave New World*
- 1936 *Eyeless in Gaza*
- 1939 *After Many a Summer*
- 1944 *Time Must Have a Stop*
- 1948 *Ape and Essence*
- 1952 *The Devils of Loudun*
- 1955 *The Genius and the Goddess*
- 1962 *Island*

Short story collections

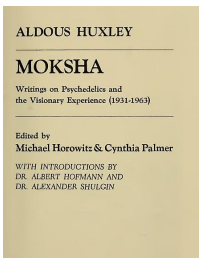
- 1920 *Limbo*
- 1922 *Mortal Coils*
- 1924 *Little Mexican* (US title: *Young Archimedes*)
- 1926 *Two or Three Graces*
- 1930 *Brief Candles*
- 1944 *Collected Short Stories*
- *Jacob's Hands: A Fable* (co-written with Christopher Isherwood; discovered 1997)

Poetry collections

- 1916 *Oxford Poetry* (magazine editor)
- 1916 *The Burning Wheel*
- 1917 *Jonah*
- 1918 *The Defeat of Youth and Other Poems*
- 1920 *Leda*
- 1925 *Selected Poems*
- 1929 *Arabia Infelix and Other Poems*
- 1931 *The Cicadas and Other Poems*
- 1971 *Collected Poems*

Essay collections

- 1923 *On the Margin*
- 1926 *Essays New and Old*
- 1927 *Proper Studies*
- 1929 *Do What You Will* (full text (https://archive.org/details/in.ernet.dli.2015.78656))
- 1930 *Vulgarity in Literature*
- 1931 *Music at Night*
- 1932 *Texts and Pretexts*
- 1936 *The Olive Tree and other essays* (full text (https://archive.org/details/in.ernet.dli.2015.186848))
- 1937 *Ends and Means* Reissued by Transaction Publishers (2012), with a new introduction "Pacifism and Non-Attachment" by Howard G. Schneiderman
- 1940 *Words and their Meanings*
- 1945 *The Perennial Philosophy*
- 1946 *Science, Liberty and Peace*
- 1950 *Themes and Variations*
- 1954 *The Doors of Perception*
- 1956 *Heaven and Hell*
- 1956 *Adonis and the Alphabet* (US title: *Tomorrow and Tomorrow and Tomorrow*)
- 1958 *Collected Essays*
- 1958 *Brave New World Revisited*
- 1960 *On Art and Artists*
- 1963 *Literature and Science*
- 1977 *Moksha: Writings on Psychedelics and the Visionary Experience 1931–63*
- 1977 *The Human Situation: Lectures at Santa Barbara, 1959*



Moksha: Writings on Psychedelics and the Visionary Experience (1931-1963), edited by Michael Horowitz and Cynthia Palmer, with introductions by Albert Hofmann and Alexander Shulgin. New York: Stonehill, 1977

Screenplays

- *Brave New World*
- *Ape and Essence*
- 1940 *Pride and Prejudice* (collaboration)
- 1943 *Madame Curie* (collaboration)
- 1944 *Jane Eyre* (collaboration with John Houseman)
- 1947 *A Woman's Vengeance*
- 1950 *Prelude to Fame*
- 1951 Original screenplay (rejected) for Disney's animated *Alice in Wonderland*[68]
- 1971 *Eyeless in Gaza* (BBC mini-series in collaboration with Robin Chapman)[69]

Travel books

- 1925 *Along The Road: Notes and Essays of a Tourist*
- 1926 *Jesting Pilate: The Diary of a Journey*
- 1934 *Beyond the Mexique Bay: A Traveller's Journey*

Children's fiction

- 1967 *The Crows of Pearblossom*

Drama

- 1924 *The Discovery* (adapted from Francis Sheridan)
- 1931 *The World of Light* (full text (https://archive.org/details/worldoflightcome00aldo))
- 1948 *Mortal Coils – A Play* (stage version of *The Gioconda Smile*)
- 1958 *The Genius and the Goddess* (stage version, co-written with Betty Wendel)
- 1967 *The Ambassador of Captripedia*
- 2000 *Now More Than Ever* (Lost play discovered by the Department of English Literature, University of Münster, Germany)

Articles written for *Vedanta and the West*

- 1941 "Distractions" · "Distractions II" · "Action and Contemplation" · "An Appreciation" · "The Yellow Mustard" · "Lines" · "Some Reflections of the Lord's Prayer"
- 1942 "Reflections of the Lord's Prayer" · "Reflections of the Lord's Prayer II" · "Words and Reality" · "Readings in Mysticism" · "Man and Reality" · "The Magical and the Spiritual"
- 1943 "Religion and Time" · "Idolatry" · "Religion and Temperament" · "A Note on the Bhagavatam" · "Seven Meditations"
- 1944 "On a Sentence From Shakespeare" · "The Minimum Working Hypothesis" · "From a Notebook" · "The Philosophy of the Saints"
- 1945 "That Art Thou" · "That Art Thou II" · "The Nature of the Ground" · "The Nature of the Ground II" · "God in the World"
- 1946 "Origins and Consequences of Some Contemporary Thought-Patterns" · "The Sixth Patriarch" · "Some Reflections on Time"
- 1947 "Reflections on Progress" · "Further Reflections on Progress" · "William Law" · "Notes on Zen"
- 1948 "Give Us This Day Our Daily Bread" · "A Note on Gandhi"
- 1949 "Art and Religion"
- 1950 "Foreword to an Essay on the Indian Philosophy of Peace"
- 1952 "A Note on Enlightenment" · "Substitutes for Liberation"
- 1954 "The Desert" · "A Note on Patanjali"
- 1955 "Who Are We?"
- 1956 "Foreword to the Supreme Doctrine" · "Knowledge and Understanding"
- 1957 "The 'Inanimate' is Alive"
- 1960 "Symbol and Immediate Experience"

Audio recordings

- 1955 *Knowledge and Understanding*, A lecture given at the Hollywood Temple of the Vedanta Society of Southern California[70][71]
- 1955 *Who Are We?*, A lecture given at the Hollywood Temple of the Vedanta Society of Southern California[71][72]

Other

- 1936 *Pacifism and Philosophy*
- 1937 *An Encyclopedia of Pacifism* (editor) (full text (https://archive.org/stream/in.ernet.dli.2015.216101/2015.216101.An-Encyclopaedia#page/n1/mode/2up))
- 1938 *They Still Draw Pictures: A collection of 60 drawings made by Spanish children during the war (https://www.fadedpage.com/showbook.php?pid=20150518)*, The Spanish Child Welfare Association (Huxley as illustrator)
- 1941 *Grey Eminence*
- 1942 *The Art of Seeing* (exploration of Bates method of vision improvement)
- 1953 *The Devils of Loudun*
- 1962 *The Politics of Ecology*
- 2007 *Selected Letters*

References

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